

THE NEW ARIVAL OF *the three Gracis, into Anglia.*

*Lamenting the abusis of this
present Age.*

Bird



¶ *Esay. 58. 34. 24.*

¶ *Cry now, as lowde as thou canst, leaue not of, list vp
thy voyce like a Trumpet, and show my people their
offencis, and the house of Iacob their sinnes.*

THE NEW ARRIVAL OF

the three Graces, who sing

the praises of the

God





To his moste Louing and frendly

Father: (V. Villiam Beeston Brewer) S.B.

wisbeth continuall health, with end-
lesse felicitie.



When, and at such time, beloued Father, I had called to my remembrance, the great good wil, and wished benefites proceeding from you, towards me: and on my part very slenderly deserued in comparison, the acquiting of suche curtesie: After many inuentions had, by what meanes to shew forth some such occasion, howe to gratifie you, as a sure shewe of obedience, thereby to occasion no lesse good will to folowe, then formally by you was begon. And calling to minde one of the graue sentences of Seneca, which sayeth, That the remembrance of benefites ought not to be forgotten, and that a smal thing geuen willingly, is more acceptable then great riches with euell will: And that the will of the geuer, and not the value of the gift, is to be regarded: these documentes and such like, vrged me to deuise some thing, whereby you might perceiue in me, not only my obedience to fatherly parentage, but also to proue such a sonne (good will being first preferred) to be more worthy a benefite, then to haue geuen, which benefite that I looke for, is your continuall societie and fatherly affection, to abide wyth no lesse good will, then hitherto it hath bene: To that end therefore, I haue taken vpon me to write this worke folowing for you to loke vpon: And although it seeme barren for lacke of a more furniture, and altogether pore, like vnto the wryter: Neuertheles, I hope you wil except it with no les good wil, in comparison of mortall fleshe, then Iesus the sauoure of mankind, who excepted the two mites put into the treasury by a pore widow, being all the substance that shee had: so this small worke of mine, being all the substance that I possesse (as touching good will) haue with no les imparted the same vnto you, which woorke beareth the name of the three graces, Thankfulnes, Plenteousnes, and Liberalitie: which if you peruse

A.ii. thorowly,

Diogenes

Luke. 21.

The Epistie Dedicatorie.

Marcus

Aur.

Socrates

Plato.

thorowly, I doubt not, but it wil content your minde so, as occasion may serue to further remembrance, considering that to attain vertues, we haue good desire, but to obtaine vices, we put to all oure workes: such is our corruption, for the which cause, euery desiring minde to obtaine knowledge, oughte to take heede where vertue is to be learned: for the les time man hath to liue, which may be perceiued from the day of birth to the houre of death, with what spede it hasteneth, and the time stayeth for none: to be ready prepared to the hauen of peace, to the ende our mortal enemy raigne not ouer vs, the more earnestly ought man, in vertues study to be proceeding in: my louing Father (therfore ler this my worke be so accepted, as good wil in his continuaunce, may further a greater: And as concerning this already finished, there can nothing be amended or rightly corrected, but by that, which surmoūteth, and is better then it, as vice by vertue, falshode by truthe: wrong by iustice: folly by wisdom: ignorance by learning, and such like. For the which cause euery perticular being considered, I doute not but that you wil as fauourably receiue this my trauaile with no les good wil, then I in presuming to dedicate the same vnto you, whome I account moste worthiest: not for affection but for your godly life and christian religion: in the which, the almighty father, sonne, and holy ghost strengthen with continuance, that bothe father, and sonne, by the holy ghost: with father, sonne and holy ghost, may praise the almight in the celestial heauens, worlde without end. Amen.

Your obedient sonne, Steuen Batman.



THE EPISTLE TO

THE READER



When and at such tyme, (belouid) as the miserable state, and maners of men were espied: the vntruthes, the craftie imaginacions and wicked practises, of peruerse, and frowarde persons: The by diuine sufferance

diuers learned and auncient fathers began, no soner the euils perceiued, to set forth against such (their abuses) with the thzeatnings of gods vengeance for y same, diuers and sundry ensamples, to the withdrawinge of such, as much as in them lay, from the infernall pit, prepared for offence: to that ende, that as carefull Parents, perceiuing their children to wander from the line of obedience, mought in time, by mesurid correction, bzing the from such their disorder, to a better passe. In which so doing, although some children, by ouermuch sufferance, in the beginning of their enterance, through induranci, & hardnesse of heart, not only neglect theyz tymes from such obedience, but also as froward Jmps continue in their vngodlynnesse, shall for their so doing reape no lesse

infamy then the Zodomits dyd, who refusing the intreaty of that auncient ffather Lot, were consumid with fyre: or as when Moyse, rebuked him that wrongid y Hebrwe, very charitably, but he tooke it ill, and spake iniuriuslye, saying, wilt thou kill me, as thou dydest the Egiptian, &c. Not far vnlike, are the answers of sundry Sectarians, in these dayes, who for brotherly repprehensions geueth the like answers. Note how discreetly Nathan y prophet rebuked Dauid, after he had committed adoultery & murder, he said not angerly, thou hast don wickedly, but with an apt & inerte similitude, he intrappid him by the wordz

Example

Gen. 1,

Exod. 2.

2. Re. 2.

The Epistle to the Reader.

of his owne mouth. Steuen being with the Iewes in coun-
 sail, dyd boldly repzehende them, sayinge among other
 things: O ye stiffe necked, and of vn Circumcised heartes
 and eares, ye haue alwayes resisted the holy ghost, as
 your forefathers did, so do ye, a woorthy note to such as
 will enter into iudgment in matters of religion, before
 they know what it meaneth: and although that among
 many, some may haue iudgment, yet after the maner of
 me, it is not iustice, therfore most meetest to be reformed,
 when the Thessalonians walked vnquietly, & Apostle Paul,
 with brotherly repzehension saide vnto them: why walk
 ye in ordinatly working not at all, but being curius, and
 busibodies: and therfore he rebuked them. Many diuerz
 and sundry ensamples ther are, which moueth brother-
 ly affection, to consider such substance, for the which
 cause, after many auctorities bewid, and diuers historis
 redd, & being mouid, not with a few griefes, to see this
 present tyme so alterid from kinde, deuised this slender,
 and vnfurnished work, to the profit of my Countrey: &
 yet not altogether so vnfurnished, but that by diligent
 perusing, some good thing may be founde. It was good
 will, that forced me to write according to my skill: yet
 considering to my selfe how far vnable I was to frame
 that which affection mouid, after good will had inforced:
 In remembryng the Bee, with the same affection, went
 forward: for among the Bees, such order is, that whe-
 the young beginneth to flye, and that he apply him selfe
 with carying: first he learneth by the greater to gather
 wax, then to frame the work, which being don, the to ga-
 thering the honey, that those neat wrought selles, may
 be filled, and in such tyme, as the season serueth, that or
 euer the frosts appere, each Bee, may haue sufficient to
 preserue him from the baraine Winter or colde, so as a
 poore Bee, the Ware being gatherid, from the substance
 of many

2. Thess. 3.

Bartho.
de prae.

Gesnerus

The Epistle to the Reader.

of many flowers and by meanes of the sweete smelling
dewes, huny is increasid, wherewith to suffice each Bæ in
the extremitie of coulde, the wax to keepe safe from cold,
the honey to preserve life, and to comfort such young as
in the meane time is increased. And as the wax is pro- *Isidorns*
fitable, in the dark to yeld by art his light, to the greate *Aristotle*
comfort of the beholder, so is the hunney for the inward
partes of men, being moderately taken, to keepe the bo-
dy from putrified humors: by the Bæ, the wax, and the
hunney, I considered the diligent painfull Christian, the
profet of actozites, the gift of the holy ghost: these thre,
moued mee, to this my sely labour, far vnfit to come a-
mong the master Bees, but for as much as the smaller
or feeblere sort, are defended by the great, by the means
of indener: so hope I to be, because good will hath pre-
sumed in stead of learning, to frame that which may doe
good to the most, and harne with the least. Thus gentill
Reader vse my labour, with suche brotherly affection,
as by my work, thou maist perceue my meaning.

In which so doing, I commit thee vnto the
tuicion (by prayer) of the almightie
God for ever and ever
A M E N.

By Stephan Batman Minister.



[illegible]

SOMNIVM.



When that Saturno, Planet he, in midst of Libra sped,
and Hyems, force, began to hie, with dolers in my bed
A thousand woes, gan me oppresse, to see þ world such
as each creature, in his kynd, the one, at other grutch.
Dismaid in mind, to se such chaunce, to happē cōūtri thē
Obluion, she that grace forgot, alewzing many men,

To solow fancis loze, without remoꝛse of payne,
and Gospels pꝛedication, to holde as thing but vayne.

For to bewayle so ill a chaunce, it dentyd so my mynde,
when bewid was myne owne deserts, gainst Christ my god so kinde
Then to devise some theame at large, wherby the rest to warne,
Sweete Charites, hir selfe applyed, to kēpe me ay from harme.

She gaue me charge, my quivering hand, the Pen to held full fast,
with spēde to wyte what she me bad, though long, yet at the last
Then setting so both hand and pen, as pleasid hir to devise,
whose words in order folowed so : few wisemen will despise.

From Eanus, he the god of Cyer, the whole earth now doth be w,
not sparing one, but each degꝛe, by what meanes to purse w
If victoꝛy, were shure to get, then loke for pꝛesent dōme,
that restlesse rage, of his so toyles, iust friendship to consume.

These thꝛe, to further thine intent, so guydded shall by me,
who hiet Aglaia, thankfulness, to vertue doth agrē
Then, Thalia, the most plentius, to yeld each dayes increace,
Euphrosine, that liberal dame, which scarcite doth seace.

These thꝛe to gyde thy pen aright, shall dayly thē attend,
against that huge, Enceladus, though, Terra, him defend
By force of valiant Tonos, he, to Etnas, fiery flame,
that Iupiter, which rules on hie, such furious rage to tame.

If Albion she, except thē not, I will the straight conuay,
to Ebusus, Sardina, eyle, where thou shalt beare such sway
As Gargites, olde Gereons, dogge, although he seme to byte,
shall sterue for meat, and pine away, though it apere in sight

In these my wordes conceue a shōwe, such frindship so to frame
as loue, the iust may be obaid, with lasting pꝛayse to name
Then Charites so do me cal, a frind to Trojan eyle,
who wisheth shure no smal renoume, to such so happy soyle,

(And why) for that she welthy is, or that of strength hath stōze,
(no no), but for because that loue, the iust, as yet doth fauour moze,

I F

I H

T M

W S

Enceladus
huge mō
Her which
signifieth
contempe
of al good
orders.
Ebusus an
isle betwē
Sardina
& Africa,
where no
benemous
thing may
lyue.

SOMNIVM.

W W Her state, her peace, and her renoume, to try hir trusty loue,
which being found, vngratefull then, full soone, will her remoue,
More Cynon he, soz landes defence, the Troyans, did soze warne
was soz his labour naught except, till they had felt the harme,

or Cacus. But then to late, so now soze see, lest Gallia, a Calchas breeds
Gefnerus and so in steade of holson hearbes, may light on poysonid weedes.

Preterit 9. The Panter, he example geues, when so disposid to spoyle,
Bartholo- by hyding of his head from beastes, as though he ment no goile:

me An- By sauoz sweete, they folowe still, and he them both allure,
glicus. till place conuenient so him please, their death he doth procure.

To read, to write, or to indite, soz cuntries thine defence,
seace not, but do thy selfe imploy, looke soz no recompence
But at the handes of Charites, euen I reward will thee,
when vitall breath, is spent and gon, with Chzist thy Lord to bee.

Chius O Anglia, thou of Chius, learne thy god and pzince to feare,
an etle by where none aoultry there was found, or one that would byzeare
greece in him selfe agaynst his pzince or king, each other sought to saue;
the sea &c as lasting prayse redounes therof, all vicis did depzaue.

as Hera- Sence tyme that Engist thee posselt, as flaxing hast thou been,
bozittith as Chemmis, she whose waighty payse, most strange is to be seen
that it ca- Herodotus, so doth expresse, huge woodes, and trees there bee,
not be re- with hills and dales, in wondrous sozte, as dayly such may see.

anembzid, As into Egypt, will resort, this strange sight to peruse,
what with a land, to swim, there to be scene, on this some hap may muse
in y coun- But what soz this it seemes a toye, if naught but so ye meane,

try was a some better grayne I wish to seeke, a brode in felds to gleane.
ny adoul- By figured shew some thing is ment, if so you please to mark
teri amog if not by this, then now giue care, to moze effect doo hark
the selues When that Camillus, did besedge, Hetruria, coast and soyle,
comitted. and that the Trurians did perseue, ere long to haue the soyle.

Aspira- Among the auncient, Falisi, a skolemaster there was
cism. he. which did deuise by treason so, that he might bring to passe,
soz to betray such Romans young, which he had ther to gyde,
by trayned craft, so gat them forth, till foes they had espyed,

And then by gyle, surrendzid them, into Camillus gard,
wher he soz traytours fact so don, receued a iust reward,
Which was all naked, to be beate, with those his scollers shure,
vnto the place, from whence he came, thus iustice did procure,

SOMNIVM.

For this vnttruth, of traytour sell, that such his countries spoyle,
a guerdon had, for vicious fact, a iust reward for goyle,
We thought great riches to haue had, the wicked thus pretend,
god graunt all those whose mindes are such, euen so to make an end

If flattering, Parasite, were not, then none, would shure be found
wher now not one, or two ther is, thee dayly do abound:
But who that sees, and yet is blynd, a dimm'd sight hath shure,
his woes with other, eake also, ther sorowes do procure.

If euery one which seeks by gayne, the commons to oppresse,
by cullered licence for the time, mought haue the like redresse:
Then such procurers would shure cease, & plenty would beare sway
which if not seen vnto in time, in stead of wealth decay.

Let this suffice, in prose do write, in hope that country thine
will thee regard like faithfull friend, as vertues lawes assigne.

When hatrid, and negligence: expellith loue, and diligence,
powre, and auctoritie, regardeth not minoritie,
Selfe loue, with Ipochrisy, are frindes vnto cruelty:
when all these gestes in some place raignes,
Ere long, will fall some sodayne chainge.



Keuer, the fundacio of the world was layed, the great *Exodus. 3*
Elohim, (Iehouah) Adonai, Gubernator, Deus, or omni *The ma-*
potent God. When Moyses demaunded saying: who *ny names*
shal I say hath sent me, was answered, ego sum, qui *groweth*
sum, I am that I am, hath sent thee, euen that most *to no part*
triumphat king of kings, who befoze al worldes, saue *ettie: & sub*
what shoulde inslow from time to time, did pronosticate, by diuers and *stance is of*
sundry his seruants. Some Patriarks, Prophets, and Apostels, with *one equa-*
sundry other people, out of euery nation vnder heauen: afoze war- *lure.*
ning to y rest comon or bulgar people, som by proficy or prophisy, some *The word*
by reuelacion, some by interpretacion, some by dreames, some by won *Iehouah,*
derfull Prodigius and most miraculus sightes, (to the end) that ouer *the Jews*
what dominion, Realm or cuntrey so euer any of these appeared, ey- *dyd omit,*
ther by sight in act, or show by word, the people in any such dominiō, *naming it*
what soeuer mought know, by such forwarning to eschew, those dā- *Nomē in*
gers: y else might inslow. Dame Charities, being framed frō out of y *effabile, a*
cause it cō *name not*
might y *to be spo-*
ken: bi-

The late ariuall,

taineth & mightie Elohim, so wrought, as soone as she had auctorite, which was not, till man was framed in liuely substance. And then began she to shew forth the substance of her fundacion, which was, is & shall be, among the obedient vnto the end. And those here associate were, Aglaia, Thalia, and Euphrosine, thankfulness, plenteousness and lyberalite,

Gen. 4

whereby these being settled in man, should yelde forth some such fruit as it had receued, to the honour prayse, and immortall fame, of such a most mercifull and heauenly father, Lord and king: in as much therefore, as in the tyme of our forefathers (longe tyme past) they fell vpon the earth suche floods of waters, whereby the whole world was ouersped, and that all flesh died, by the rage of the same, sauing Noah, and his famely viii. sowles. And wherefore, because they regarded not, neither beleued the same to in seew, till they saw the extreme of the flood, so speedily to ouerwhelme them, all hope then frustrate, and past remedy: The preparinge of the Arke, made them not a frayd, neither the enterance of the flood, for so longe as any land, mountayne, or hill, was to bee gotten vnto, so longe hoped they of safety (such bayne hope deceyued them) wherefore they perished, such was the incredulite, at that tyme, and much worse, notwithstanding former insamples, in these our present tymes: from after the sayde, Deluuium, or flood, no soner being retornid to their former, or preordayned course. And that the Sunne, Moone, and Stars appeared in their pulcritude and kynde, then, even in the very presence of the late slayne carcasis, such showed Obluion, in the brest of Noah, that after a few grapes eaten, became so infelid in the heade, that most disorderly laye, to the great sorow of his two sonnes, Sem and Iaphet, although, Cham, being also one of their brethren, did most vnreuerently laughe at his fathers nakidnes, for the which he was a cursid. When (Lot) through wine, forgat himselfe, his offence was such as mouid a perpetual remembrance (to be ware) Zodom, Gomorra, Adama, Zeboim, & Zoar, or euer they were destroyed, they had warning their of, by there forefathers, that perished through the flood, and also by the coming of the messengers vnto (Lot). The childe, of Israel, had warning also before they fel into captiuite, for as long as Ioseph, gyddid or gouerned Egypt, vnder Pharaos, so long they continuid in peace, and tranquillitie. But there rose vp a new king in Egypt, which knew not Ioseph. And he sayde vnto his folke, behould the people of the childe of Israel are great and myghtier then wee, come and let vs play wiesly with them,

Out of
this laide
chapter of

least they multiply. And lest it happē, that if there chaunce any war, they ioyne themselues vnto oure enemies, and fyght agaynst vs. And so get them out of the lande: so the childe of Israell were by the Egyptians, held in bondage, without mercy. Behould the skill of the Egyptians, they being in doute of such great increase, would not suffer the Israelites, no moze among the. &c. And yet for all that, ceasid not to oppresse them in such sort, as this second booke of Moses makes relation. We it knowen vnto thee, thou new flourishing Anglia, whom God so gyde with continuance, that sence thy first a ryuall by that noble (Brutus) thou hast sufferid many greuous attempes, And also ben subuertid by forraigne powre, if thou wilt know by whom, reade Robertus de Auesbury, Rogerus Houenden, Forfard, Harding, Mathæ Paris, Mathæi V Vestomasteriensis Policon, Supplementi Chronicarum. Polidory Virgilij cum alijs. The first subuersion of this eyre was by the Britans. (called Gigantes) as of Corineus, which inhabited Cornwal and such lyke, of whome came our originall, by successiue liue from Brute. But the second ouerthrowe was by Iulius Ceasar and his Romans who about fyue hundred yeaeres gouernid this lande, but as touching the origynall from Brute. Iulius Ceasar was the first that brought the Britans in subiection, and after the ende of the sayd yeres the Romaines left both tribut and cuntry, rather then to defend it agaynst the Scots, & Pysts. The Britons were afterwarde conquerid by Hengist king of the Saxons, vnto whom the Bretens vnadvisedly, had before geue to much entry, which Saxons, were afterwarde conquerid by Svane, and other the Danes, and these Danes with the Saxons, & Britans remayning were all conquerid by V William bastard Duke of Normandy. And since that time continued most victorius, to the perpetuall fame of English men, and long tyme may, if greedy desier be not the cause of her ouerthrow. This being dewly considerid in these our present dayes, would geue occasion, to foresee a greate mischief which else ere longe will inshe w. The cause is, the people of foraine nations, so fast do increase, and the commodites of this our native soyle doth so fast decrease, that it cannot be, but that within short space. Except the prudence of some foresight, al to be transformid to shadow. The graces mouid me (as in a dreame) this farforth to speak wher in is (or ought) both thankfulness to God, for such warning with thankfulness to God, for so happy a prince called Elizabeth, of the Hebrewes called Elschabeh, as much to say, as the rest of my God, which

redes, is a principal note of warning: not to trust & flatterid words of alians.

John Gower.

John Bale

This the gift after the opinion of some authozs, was first by whom the name of English men came first callid Hengist men, then in preces of tyme English me: which said name continueth to this present.

Bale. & image of both churchis. V. GRACIS.

The late arrivall,

Luk. 6.

Num. 22.

Mat. 5.

Mat. 9.

When the ancient City Ninive was warned by Ionas, the Lords Propheet, they repented so, that they were pardonid of all their sinnes, Ierico, for resisting, (the Lord miraculously overthrow) as also Ierusalem, the often overthrow of kingdoms & Cities was for disobedience of the lawe, contempt of the worde, negligence in not looking to the same in time, is so great an ensample before our eyes, Cæcus cæcum ducit, ambo in foueam cadunt, which if selfe wil, with laciuius lust, do so blind that it cannot be espied, the, Asina Balaam admonet, if their remayn so much fear of gods bengans for opprelliõ among such as pfectesse Christ, and as yet deny the works therof, as remayned in Balaams Ass, who for fear of the Angell, shonke vnder his maister, the I doubt not, but euery such Christian which shall happen vpon this my trauaile, shall finde no small commoditie, and thereby so occasionid to pray vnto God, for amendiment whereof, that ere long all euill actions may be amendid, which being don. Vos estis sal terræ, lux mundi, then shall Angliæ flourish, which God graunt, to the overthrow of Antechrist, to the setting home of those Strangers, whose coming is neither for the loue of the Gospell, nor obedient of Lawes, but such as haue comitted murder, houreome & theft and obstinate Papists, as diuers honest and godly persons of their owne native counteris haue testified: not with rigour, but by fauor, not of pretendid force, but by princely auctorite. Ex fructu arbor cognoscitur. So God graunt in time an effect. *Lachrymæ Crocodil, (cauto.)*

In these three principall vertues, are containned the liberalitie of a Christian, thankfulness, plentifulnes, & liberalitie.

Aglaia.

From loue the iust I Aglaia, am, a grace of liuely beu
which being placed in mortall wight, such sight may not me beu,
As carnall man, by thewes of loue, in armes them imbace,
no such am I, of substance sure, but aye a liuely grace.

Not scene, nor felt, so pure am I, I let you vnderstand
a thousand bodies I possesse, in euery soyle and land
With thousand thousands, to the same: as pwise ful wel doth sholue,
in euery wight, which seeks by right, all euils to forgoe:

Aglaia she, doth decreate, when good of frindes they gayne,
with thankfulness to veld deime prayse, and to acquite with paine

of the three Gracis.

How to deuise by mindfulnessse, to make de we recompence,
gainst such as they offendid haue, and that with diligence.

And those to whom, we haue done ill, is sure the persons thre,
Father, Sonne, and holighost, one perfitt god we see:

By whose great prudence and skill, the world framid so
with euery vitall thing ther in, the Hart the Wynd and Ro

The byrds which swoze in ayery sky, twirt cloud & earth so greene,
a liuely show to earthy wight, most comely to be sene:

The creping woyme, the beasts likewise, some sauage ferce & tame,
not one of these that liues one earth, but Adam gaue a name.

By means wherof they knowen are now, their force their might &
& so by mā in these our daies, are brought to thzal at length: (Strength

The hugg Whale, with mighty fish in shoules after their kind,
subdewd are by mans deuise, thus natures are assinde

The Dragōs ferce, & Serpent strōg, with tongue & teeth doth sting,
by means of hearb & grows one earth, which vertue forth doth bring:

To cure such soze, to seace the payne, agayne to bring to ease,
those persons as infectie are, I plenty do apease,

What had bin growing on the earth, or wher had earth now bene
if plenty had not so posselt, why nothing had bin sene:

Ere that the world framed was, a nothing did remayne
then naught at all of truth appeared this proueth very playne.

Till mighty Ioue, by word so willed, an earth straight to apere,
that being done, with splendent shine, of ayze substance clere:

With Sun and Moone, with glittering stars, the heauens to adorne,
diuisions then twirt day & tide, the Moone the night, the mozne.

Then Ver, the spring appearid so, by helpe of Titans grace
whose gliding beams, by moisterid heat, grene herbs brought forth a

Which being done dame Aestas shee, to hasten the effect (pace
the beirling beare of Aglaia still, no time did not neglect,

But laborid so, till that she had, her Mellis louer trew
among the Siluan shrudes him found, the ripenid frutes to betw
Therby to saue each growen increase, ere Hyems did appere,
commaunding Autum to make haste, as time doth so require.

That plenty grow may on the earth, as god hath so decreed
(and why) because that man on earth, thereon may dayly feede
To learne likewise of Copia shee, wher abundance is of stoze
two feebler sort of bzeethzen ours, we do augment the moze.

Gen. 1. 2
Adam,
terra,
Earth.

A waiting
nimphe or
one of the
somer sea-
sons.

The late ariuall,

The So= For as the winters force is such, when Libbes, his strength extends
therne to ouerthrow that former grew, and stiffenid trees then bends,
winde So will the lord our god in deede, cut of such cankered weeds,
Libbes. as will and do refuse to help, the poore with friendly deedes.

Glacie & And as by force of sharpenid windes, dame Glacie, beareth sway,
frozen eise yet heat of Sunne doth force to yeld, and so consume a way:
oz. cice. So shall those greedy grasshops they, that Egipt did possesse,
Exod. 10. be force againe from thence to flye, perhappes with out redresse.

If that they do not so relent, as christian lawes requier
 with Pluto be in fernall hel sure paid shalbe their hyze:

Virgil. Vlisses he hath sayled so long, in vaine delight and lust,
Ouid me. that all his men transfozmid are, to beastly shape vniust.

Vlissis Some to Molues, which do deuoure, and some to Vipers kind,
socy in which doth consume each other so, that small is left behind:
fues. Some to swyne, which dayly swelles, one delicates so fine,
 and like the master Hog doth byte, when other fayne would dine.

To greedy dogs, some likened are, which keepes the great fro hay,
 and yet them selues reaps small increase, as greedy guts beares sway
 Like foxes other some ther bee, which through craft and goyle,
 by vsury in watching steps, their brother seekes to spoyle.

Deuising how by cautall such, so lurking in their den,
 to dispossesse the sely sort, foxes false, no men

Among the rest great Apes I saw, which pleased Vlisses best,
 with frisking gamboles twixt the ropes, dayly so were prest.

Who Cimia, hyght with voice did speak, which when I did perceue
 I ceased not till that I had withdrauen him by leue

Daniel To know why those transfozmid were, and do continue still,
the 1. Na- whose answer was, by loue the iust, his promise to fulfill.

buchodo- Bereft from shape, through vile delite, as now you may behold,
nosor. the like to that Babilonion king, as scriptures do unfold

4. king of And we as Apes among the rest, such flatering mates were when,
the babi- in roiall courts, and noble place, we ruled as did men.

lonians By meanes of false spocry, each other do deride,

Virg. li. 6 like Gorgons, transfozmed were, and thus like Apes we bide

Aenci- Briarens he our gidon is, by power we rule and raigne,

605. Discordia she, in Plutos cell, doth threaten lasting payne.

To those which plentie had on earth, and yet for scarcitie sought,
 their furious rage, with Chimera, a lasting place hath bought

of the three Gracis.

And for as much as we do doubt, of ioyes for to in the
we will continue as we are, lo this is certayn trew
Pot leaving now, our wontid loze, each one of vs in kinde
proceeding so as we began, in this you know our mynde.

When goods we haue, all men vs loue, as kings among the rest
if naught at all, then Begger like, in ragges must be adrest
For Gospels predicacion, preach still who that will
wee see therein none other grace, we will not come their till.

For who that will the Scriptures feare, shall euer be in doubt
when Skie doeth fall then Larks shall haue a place to soze about,
Thou Hydra fell, deuoyd of grace, retozne and that with speed
els lasting payn shall be thy geyn, the Lawe hath so decreed.

Thalia, Plenteufnes.

Plentifull are the works of the Lord, in wisdom hath he made the *Psal. 130.*
all, for with the Lord there is mercy, and with him is plenteouse
redemption, for as by the plentiful gracis proceeding from God,
the children of Israell wer delyuerid, so shall enery such nacion like-
wise, that seeketh by obedience, obtayn the lyke: haue due considera-
tion then, of the plentiful gracis proceeding frō God, here on earth,
to feede not only our corporall bodies, with the fruits growing on the
same, for the fearm of our natural lines, but also, the unspeakable ver-
tues, which do as mighty riuers so plentifully ouerwhelme, in man-
ner the whole face of the earth, that scarcely or not at all, any one is
able to say, he neuer haue passid by, or through them, or being at one
tyme or other, mould so, that not one of the seeds of mankind is able to
excuse him selfe for the not knowing of so plentiful gracis, proceeding
from so mercifull and heauenty father: in what damnable state, case,
or being, are those men, who lasciuiously liuing in this vale of misery,
do seeke to escape from that, which seeks to saue them, and to imbraci-
ce that which vtterly (if continuance remayne in ill) to consume and
destroy the, *Tantaleum, poculum libemus, the very heathē Philoso-
phers hath not ceasid, to depic out dyuers and sundry warnings, and
all to that ende, that vertues might be imbracid, and vice subuertid &
ouerthrowen, because, that like as some festerid vlcer being once re-
tyd in the flesh and toucheth the bone, seareth not by littel and litle,
till it haue by such infection, masterid the whole body, and brought it
to subiection, forcing it, to geue place vnto death, the first ende of cor-
porall

The
sayng of
the wis-
hed.

* Polidori
Virgilij
vrbani-
sas adagi-
orum li.

Tantulus
a greby
tyat be-
ing in the
water can
not dri-
haung
food in
seyght
cannot
feed.

The late ariual,

For that there are
ii. deathes
the first
death is of
end of the
body, the
second of
soule.

pozall life. Therefore, as corrupt infections be the cause of the bodyly death, so the wicked thoughts ingendering contempt of godlines, ha-
stens the soules distruction: who would not therfore, seyng so great
daungers to inhew, by meanes of disobedience, seeke to please so ex-
cellent a Lorde and protectoꝝ, that so mercifully and so plentifully
powꝛith foꝛth befoꝛe vs, so many seuerall graces, therby to pluck vs,
(yea) as it wer by foꝛce, from so many euils, which foꝛ sinne is left to

posseſſe vs: foꝛ as gold is tried in the foꝛnace, so shal good men be tried
in tyme of aduercite, which aduercite is the dayly resisting, of the
flesh agaynst the spirit. The awayting of our aduersary, Leo rugens,
to none other end is, but to destroy, not the bodies of men only, but also
their soules. And in getting inoꝛdinat goods thꝛough the desier thꝛof,
maketh such most miserable Beggers, from the knowledge of God.
And the bayne hope in this life maketh them think to be free frō such
sinne, when in very deed they are most bond imppes of that infernall

Ecce ap-
propin-
quat ho-
ra.
Mat. 26.

fuery. Such is the sufferance of our iuste Judge, when he seeth wher-
vnto man is inclined & in that his felicity is wholy set on those thyns
which his fleshy eyes beholdeth, regarding it moꝛe better assurance,
then the pꝛomised place to come, what folloꝛeth but a flat distrust of
gods pꝛomises, to this ende therfore is Satan, sufferid to be amōg the
sonnes of men, to styꝛe vp strife, to bere and molest them, foꝛ which
disobedience, first of all the great Dragon that olde Serpent was cast
out, no moꝛe to be among the Iuste, foꝛ enuy wherof, as a roꝛing A iō,
he seeketh to deuour the whole race & posterite of mankind, not with-
standing his power recheeth no further then the Lorde permitteth, as
manifestly apperith by that pacient Iob, whom the Lorde of Dstes suf-
ferid foꝛ a tyme to be molested, saying vnto Satan: al that he hath, be
it in thy power, only see that thou spare his life, the constancy of that
iust mouth euery true Chꝛistian to hope, that after dark and stoꝛmy
tempest of tribulacions in this life, foꝛ the haven of felicity oꝛ trium-
phant gloꝛy. (not by due desert, but by grace) only in Chꝛist, and none
but he, a sufficient warning, is this, to those that haue eyes to see,
mouths to speak, ears to heare, hearts to conceue with a continuall
willing, foꝛ the coming of our only Lorde and sauour Chꝛist Iesu.

Iob. 1.

Rom. 1.

But to those that haue eyes, & see not, ears and heare not, because they
loue not, mouth to speake, and do not, harts to conceaue, and regard
not, in such the Gospell abides not. Because God hath geuen them
ouer to vniuersities, thꝛough the lusts of their own herts, to defile their
own bodies, among them selues, which chaunged his truth, foꝛ a lye,

of the three Gracis.

and worshipped and seruid the things that bee made, more then him that made them, which is to be praised for ever and ever Amen. And as they regarded not to know God, euen so God deliuered them vp vnto a lewd mynd, that they should do those things that were not comely being full of all vnrightheousnes, fornicacion wickednesse, couitousnes, maliciousnes, full of enuy, murder, debate, deceyt, euilconditioned, whisperers, backbiters, haters of God, disdainfull, proud, boasters, bringers vp of euill thinges, disobedient to father and mother, without vnderstanding, couenant breakers, vnloving, truce breakers, vnmercifull, which men though they knew the righteousnesse of God, consider not how, that they which commit such things, are worthy of death, not only they that do the same, but also they which haue pleasure in them, that do them. What plentifulnes can be more then this, wher such store of ensamples are, to bring vs from vyce to vertue, from being in bondage, to perfect freedom, from sorrow to ioye, from pouerty to riches, from wretchednes to ease, from sickness to health, from corruptible thoughts to celestial motions, praising and lauding God, for his so plentiful gracis (worthy deserving thanks) to him which liueth for ever and ever. The obstinate for all this will not be reclaimed, and therefore voyde of all hope by this my warning, without the greater grace & mercy of God, in Christ Jesus. The very heathen are to be preferred, before such, whose words remayne, to the bitter ruine of all unthankfull Christians.

*When a resonable soule, from vertue flyeth,
it waxeth beastlike, and naturally dieth,
For as the soule geueth life to the corse
so iustice (in the soule) is cause of liuely force.*

Pitagoras

Nichil cum fidibus graculo, nihil cum amaracino sui,

Cellius.

What Musick doth dame Graco yeald,
that prattling Jaye beedeth,
Though faire as Iezand fresh in feeld,
her corpes is still infect
What doth auayle the smarting wound
with foystered oyntment ill,
No more then Porcus grunting sound
when pearls are found in swill.

The late ariual,

So it may happen for this my toyle, to haue a small reward,
of such as nothing lesse doeth mean, each vertues to regard
For such reward who lookes for gaine, as worldlings do desier,
shall misse of vertues iust report, small guerdon for their heere.

Grateful
nesse.

Cacus,
was a pzi
ty con=
uair a=
swap of
cattall.

And those which gapes for future ioyes, aspiring kings to bee,
not being cauld shall shure fall, these Gracis so agree
With plentifull Saturitas, by soferaygne Quene we haue,
to pray I wish, each wight with speed, that God her state may saue.
And so to raygne in quietnes in Secures safety still
that crafty Cacus may be spied, and shornid of his will.

Euphrosine, Liberalitas.

Vnto liberalite belongeth mercy, and largnes, which hath had her
proceeding sence the first creating of all things, a vertue no lesse
worthy then eyther of the rest, thzough mercy, compassion hath been
ouer all, which is the pziincipal cause of our continuance, by mercy we
are sauid, by obedience redemid, by liberalite sanctified, who is able
to acquite such kindnesse, which prouoketh thzough plenty, in many
fould forwarnings, deu thankfulnessse, for as those things worldly
seemeth vnfit, neither is conuenient to be red, being vntermixed with
contrary matter, so ensamples diuine, requier to be toynd with none
other, then auctozite aduised will alow as fit examples to the same:
what greater liberalite was ther, euer, then this, which when the
eternall God plasmatoz of all things had made the round world so
sure that it may not be remouid. The Sun to rule the day, the Moone
to gouerne the neyght, the greene hearbes for all liuing beasts of the
field, the Seas, fluds and waters, not only for euery kind of fish, but
also for ships to flete vppon the same, wherby man may see the great
works of God, and out of the substance of earth, trees of diuers fruits
growing from out of the same, with sundry sorts of hearbs, as wel for
beasts, of all kynds, of Serpents, Byzds worms as ma, in bestowing
the same, what greater liberalite could be showed. But aboue al these
things, so liberall was our euerliuing God, that he prouided a conti-
nuall mancion, for all obedient and beleuing soules, in the heauens
ther to dwell and abyde, after this our passid pilgrimage, neuer more
to be molestid and troubled, these and diuers other liberalites getteth
occasions to euery carnall creature, to consider so great a liberalite.

Gene. 2.

Gen. 24.

Rebecca, Batuels daughter did most liberally answer Abrahams ser

of the three Gracis.

uants sayng, drink my Lord. Moyſes in defending Iethros daughter, *Exo. 2.*
 from the ſheperds that would not ſuffer them to water their ſheepe.
 The childzen of Iſraell with moſt prompt & deuout minds did geue *Idem. 36.*
 to the work of the tabernacle, and the holy veſtments all thing that
 was neceſſary: and the artificers were enforcid to ſay vnto Moyſes,
 the people bring to much and more then ynough. In which ſo doyng
 behold the large lyberalite of the Iſraelites, but in theſe our dayes, it
 is growen to the contrary: as conſerning temples, ther needs no new
 erecting, thanks be to God, ther are ſufficient and more then are well
 occupied, in ſtead of liberalite, couetous deſier hath brought two pari-
 ſhes to one, and the lyuing of both, to half of one, and yet out of that
 halfe, (a thyrd) by inordinat oppreſſiō, and although the word of God
 continue liberall, to the prouoking of each liberalite in his kind, yet
 is it not ſo amōg the ſonnes of mē, for the which it is to be feared (not
 long to be among vs.) A hungry man being uſed to ſome ſlender ape-
 tite, and when of that little, day by day, he be abrydged and leſſened of *Simule.*
 that little, muſt needs in the ende conſume his corrupt carcaſe: ſo like-
 wiſe ſpirituall liuings being alredy ſo nere liſted, that the doner of
 many ſuch liuings knoweth beſore he geueth it (as ſome of the haue
 repoſid) the valew therof, & yet notwithstanding the princis dewty,
 which euery good ſubiect yeldeth willingly, if he reſerue no paſſel of y
 ſame, yet ſome part of the fleiſe he wil be ſure of, beſid ſome byrbe, at
 the enterance, ether in money, or ware. In what ſtate ſhal that poore *Sequell,*
 miniſter liue, in conſideracion of dayly payment, when the liuing to
 be in valew xx. or xxx. pounds by the ycare, he pay out of xx. pound x.
 pound, I will not ſay, out of xxx. pound xx. pound or out of xv. r. Such
 a doner forgiuing diſerueth no leſſe reward, then, Ahab, for taking
 of Naboths viniard, or Iehczi for taking a byrbe of Naaman the Aſſi-
 rian, contrary to the ſayng of Eliza the Prophet, as for ſuch a miniſter *3. Reg. 21.*
 he cannot eſcape unpuniſhed, if vnlearnid (then is it for need) if learnid *4. Reg. 5.*
 then God hath ſeen accoꝝding to his wiſdome therby to cut of from the
 kindom imperiall both geuer and receuer. Such greedy doners or pa-
 trons, are glad when they haue gotten them vndiſcreet, I will not ſay
 Idiots, conſidering they would ſayne haue ſomewhat, as Eſopes Dog,
 de Cane & carne, hoping of better proſperite, found leſſe, being glad of
 ſomewhat, excepting it accomodate, as he or they thinks (for that be-
 fore they had nothing) not expecting the charge, but the gayn, not able
 to gyde him or them ſelues, much leſſe the congregacion, in the mean
 ſpace, the ſheepe ſtarue for want of food, and what ſhalbe come of ſuch *First booke, ſa-
 ble the 5.
 what pro-
 ſiteth a
 man to
 win y ho-
 le world
 and loſe
 his ſoule.*

The late ariual,

shepperds or shepherds, although by auctoritie of mā alowid, & aucto-
ritie will not discharge them, befoze god, except they haue such con-
sideration of their vnabilitie, that they cease not dayly to frequent the
counsaile of the learned, and so by little and little through diligent en-
deuour, come to a better perfection: very fewe ther are that so bestow
their time. I omit such as be carders, dicers, ale knightes, fornicatozs,
lasciuious spenders, cōterfet chzistians, disquieters of cōmon welth,
sedicious persons, quarrellers, studentes in vayne and friuolus
Arttes. And tourne them ouer to the Prophet Ieremi as foloweth.
Ieremi. 23 Vx pastoribus qui disperdunt, & dilacerant gregem pascuæ mæ. *Will*
Ezec. 34 vnto the shepherds that destroy and scatter my flock saith the Lord,
wherfoze this is the commaundement of the lord God, of Israel, vnto
the shepherds that feed my people, ye scatter and thrust out my flocke
and looke not vpon them. Therfoze will I visite the wickednesse of
your imaginacions, sayth the lord: and will gather to gither the rem-
nant of my flock, from all lands that I had driuen them vnto, & will
bzing the againe to their pastures, that they may grow and increase.
I will set sheperds ouer them, which shall feed them. They shall no
moze fear and dread, for ther shal none of them be lost, sayth the lord:
I haue seen folly among the Prophets of Samaria, that they preach for
Baal, and deceyued my people of Israel. I haue seen also among y^e pro-
phets of Ierusalem, soule aduoultury and presumtuons lyes. They take
the most shamefull euen by the hand, flattering them, so that they can
not retourne from their wickednesse. All these with their Cities are
vnto me as Sodoma, & the inhabitants of Gomorra, &c. Wære note the
wordes of the prophets that preach vnto you, and deceaue you: truly
they preach vnto you vanitie, for they speake y^e meaning of their own
heart, and not out of the mouth of the lord. Am I the god that seith the
thing which is neigh at hand, and not that is far of saith the lord: may
any man hide him self so, that I shall not see him saith the Lord. Be-
hold heere am I saith the lord, against those Prophets, that dare pro-
phetic lying dreames, and deceaue my people with their vanities and
miracles, whom I neuer sent nor cōmaunded them. Whether the pa-
pist haue thus don (or not) with diuers other sectarians. I leue it to y^e
iudgement of the Christian reader. Now consider if the charge be so
great against false prophets, idel persons, and loytering Ministers,
what is ther to be said against those greedy Patrons, spoken of befoze:
the prophet Ezechiel, in the person of God, speaketh as well to y^e tem-
poral as spiritual, to the king, as to y^e officer, to the Duke, Earle, lord,

Consider
Englād if
thou hast
not been
brought
home, ac-
cordinge
to the pro-
mise.

I warnig
to such as
professe y^e
Gospel, to
be ware of
flakinge
handes &
the enemy
Let every
true and
lawefull
man, per-
use well
this cha-
piter, not
for a tyme
but daily.

of the three Gracis.

Marcus, Knight, baron, or others, none are excepted, from out of y^e charg
of gods commaundement. Lac comedebatis, & lauis operiebamini: gre-
gem autem meum nō pascebatis. &c. You haue eaten by the milke, ye
haue clothed you with the wol: the best fed haue ye slayn, but the flock
haue ye not nourished, the weak, haue ye not holden by, the sick haue ye
not healed, the broken haue ye not bound to gether, the outcastes haue
ye not brought againe, the lost haue ye not sought, but churlishly and
cruelly haue ye ruled them, was it not enough for you to eate by the
good pasture, but you muste tread downe the residue with your
fete, thus my sheepe muste bee fayne to eate the thinges, that
ye haue troden downe. &c. Knowest thou not this: namely that from *Iob. 20.*
the beginning euer sence the creation of man vpon earth, the glad-
nesse of the vngodly hath bin short, and that the ioy of Iocrites conti-
nued, but the twinkling of an eye: though he be magnified by to hea-
uen, so that his head reach vnto the clouds, yet at a tourne he perisheth
for euer, in so much that they which haue seen him, shall say where is
hee: hee shall vanish as a dreame, so that he can no more be found: and
shal passe away as a visiō in the night, so that the eye which saw him
before, shall haue no more sight of him, and his place shall know him
no more. His children shalbe fayne to agree with y^e poore, & his hands
shal restore them their goods. Achab the king of Israel, wold not heere *3 Reg. 22.*
Micheas our Lords prophets, because he prophesied no good vnto him,
but guill, yet when Micheas was called, he sayd vnto him: heere the
word of the Lord. So here y^e which soloweth, to the end that the wic- *Exempla*
kednesse of this world may be espied, the better to be eschuid. A cer-
tain man profered a benefice, of the valew as he sayd of xl. pounds by
the yeare, and that he would bestow it one some honest learned man:
which when a sufficient man was presentid after certaine talke had,
his words were these. For as much as it is worth xl. pounds (and yet
not xx. pounds in the Quēns maiesties books, you shall giue me three *Some*
yeres value which as he accounted came to vi. score pounds. I would *will not*
know, what the person of that benefice should haue had for his poore *stick to*
on to haue liued by, in the meane time. Judge whether this be libera- *professe y^e*
lie or no: or whether such a Caterpillar were worthy of a learned *gospell: as*
man or no. No maruayle though ther be so many simple persons in *though ve*
the ministry, (& yit not so many thanks be giuen to Go, as hath bin,) *ry good*
which some to serue for eight pounds yerely, must haue skil in one fa- *christians*
cultic or other, as gardening, graffing & such like, or else to serue for
lesse wagis: in the meane time, when worldly extremities shall thus
D.I. hinder

I omit,
the most
famous
lectures
used, till
farther o-
portunitie
befiring
goods also
for the a-
menomet

wo be to
that place
where spi-
rituall pro-
mociou,
shall pay
temporall
mens
wages:
the mi-
nistrie
brought
to begge-
ry, & the
ungodly
couetous
to gentili-
tie.

hinder diuine study: & when the shepherds perish for want of know-
ledge, what shall the sheepe do. As for seruing of two cures, neglecting
of sermons, when in some place report hath told in vii. & viiii. yerres
was neuer hard past, soure in some place. y. one, & none at all. I mer-
uaile not much, seeing the Patrons and giuers of such, is so prodigi-
ously orderid. I will omit likewise the liberalitie of diuers toward
such as haue traueled in the country (but not Vbique) for then must
it needs perish all to gither. That for their painefull labour, haue had
a slender reward, as much as Nihil. But now to retourne to one more
example. A certaine man which profered a benefice, but not the bene-
fit, to such a one, as he supposed would haue bin glad of his proffer. I
haue quoth he, a benefice in my hand, to bestow, and it is worth a hun-
derid pounds by the yeare. And if you know any honest man, y. wold
beare the name of person. I wold giue him xx. marks, or rather then
sayle xx. pounds, and discharge him of al duties so that he should haue
that quietly to liue with al, because the corne, and other tithes, wil be
a great stay to my house keeping, whē perhaps he kepeth worse house
with al that, then his predecessor before him did, with his own pos-
sessions. And as for the great liberalitie of others, who hauing y. gifte
of diuers benefices, bicause they will not be seen to receue money the
selues, vseth this fetch, as sone as any suche living falleth into their
hands, forthwith one of his or their seruants, shall vnder a culler haue
it, so that when any of the clergie cometh, craving master or wor-
ship, to bestow it: the answer is made, with al my hart, you should haue
had it, but it is now to late, I haue giuen it already, then y. suter as
voide of all hope, taketh his leaue, which being no soner gon, he to
whom the benefice was ipocrised, taketh the person, vicar, or such cu-
rate by the steeue, & saith, if to pleasure you with this benefice, (which
may be better called a Malifice by that tyme all be considered) what
will you giue a good felow to obtayne your sute, whose answer if it
be nothing, then as short a farwel: if somewhat, according to the de-
sire of Capax, then he shall haue it perhaps as much agayne, as the
first frutes cometh to, he shall pay for that frindship, & such scape very
well, if nothing be not taken from of the sayd living, for some yerely
reward, such wicked dealing of men consumeth the one and other, as
rust doth the yron, as mothes the cloth, as sinne, doth the soule, which
is not to be recovered. The occasion which moued Euphrosine to
speake, is bicause the world should better vnderstand, the liberalitie
diuine, and seeing all things from thence proccadeth of loue: we ther-

of the three Gracis.

by should so loue each other, that the frutes of playn dealing (without
 Apocrisie) might flourish abode to our mortall fame, and endlesse fel-
 citie, which till it be restored, and bled in his kinde, none o-
 ther thing is to be looked for, then a subuersion generall. The greate
 abundant liberalities from God: should moue vs to such liberalitie,
 as worketh each saluacion, and not damnation. But for as much as
 Sathan, the enemy of all flesh, hath so blinded the eyes, of the greater
 number, no maruaile why the world continueth in such great wic-
 kednes, for the which may wel be sayd. Multi enim sunt Vocati, pau- *Mat. 22.*
 ci Vero electi. For many be called and fewe are chosen. If to speak of
 the liberalitie of the heathen, read the auncient Philosophers, whose
 actes are sufficient to reasonable mindes, and although, far from the
 knowledge of the true god, yet notwithstanding in their liues, & ma- *The eter-*
 ners, (more iust) for that the one sought not to oppresse nor vndo the *nall god*
 other, neuerthelesse confessed one principall God, whom they called *of the hea-*
 Jupiter: y which they held as chiefe, aboue their other gods, by whose *then was*
 intelligence the world was made. And that he was the first, befoze al *called*
 other creatures. O you auncient Britons who hath bewitched you, to *Jupiter.*
 flye from the vengance to come, bzing forth therfoze the workes of
 repentance, and behold how mightely god hath deliuered you: fro fal-
 ling into many vayne & superstitious errours, aboue those pations,
 which for ensample folow: be no more such greedy gatherers, for y
 which shall perish: but be liberal, with such Chzistian consideracion,
 as may increase a perpetuall fame, for wher honest & vertuous men *Aristotle*
 be aduancid, and well rewarded, it fireth the courage, of them y haue
 any sparke of vertew, to increase therein, with all their force and en-
 deuour, wherfoze next to the helping, & the relieuing of a commonal-
 tie, y greater part of liberalitie is to be imploied, on men of vertew,
 and good qualities: wherin is to be required, a good election & iudge-
 ment, that is hope of reward of fauour (vnder the cloke of vertew,
 be not hidden the most mortall poyson of flattery.) Liberalitie that is
 vpon flatterers imploied: And vpon greedy Caterpillers, which when
 they know not how to liue, procure aduantages of actes, to spoyle a
 common wealth, not sparing temporall, nor spirituall, though for a
 time flourish, is not only perished, but also spoyled and deuoured. He is
 liberall that delighteth more in good renoume, (then in money) for as *Seneca.*
 liberalitie maketh frendes of enemies: So pride maketh enemies, of
 frindes, Paucunius reporteth y greatest part of godlines is to know *Socrates.*
 ledge y greatest part of gods goodnes, toward vs, & to giue only pray.

The late ariual,

Pagan
godes.

ses vnto him, from whence all thinges are yeldid to our purposis: The aunciant Panimes, had gods of dyuers sorts, how beyt, the chese of all were these, which they callid, Dijs electi, chosen gods, from heauen, which godes, as they thought somtime, dycedid from heauen to earth, as Ianus, Saturnus, Iupiter, Geminus, Mercurius, Apollo, Mars, Vulcanus, Neptune, Sol, Orcus, Vibar, Tellus, Ceres, Iuno, Minerua, Luna, Diana, Venus, Vesta, with as many strange & seuerall gods and goddesis, esteeming some of more dignite then other, as of one Cautius, a God so namid among the rest, whom they much honozyd, also the goddice Lunica, whō they comendid their women quick, and great with child, to send them safe deliuerance: the God, Opes, among the gentils, was callid, the God of the Babe new borne, euen as Lucina, was goddice of the mother which bare it, thier custum was, that during the time of y^e mothers quickning, she carried the image of their God Opes, vppon her belly, made fast to her girdle or garment, till the houre of her deliury, so that if the child were wel bozn, the parents that day made greate oblations to the Idol, if it happenid the child to bee dead bozn, strayght way the parents, of the child, dyd beate the image to poudre, or els bourn it, or drowne it: The gentils also had an other God callid Vaginat^{us}, which God, was hanged, about their childers necks, to kepe them that they weept not, much, for that they supposid, if their children dyd weepe much in thier youth, they should suffer greate troubles, in ther age: with diuers other Gods as Cumius, Victoria. The old Romayns lyke wise had also diuers godes, as Ruminus, Stellinus, Adeon, Mentallis, whom they called the God of wit, such wit among the superstitious Romaynes transfozmid into ydolatry, as it appearech not shaken of vnto this present. The Iewes also had diuers godes, for the which they were diuersly plagued, in that they reuoltid from the trew and eternall God, as for ensample the golden Calf, as for Baalim Astaroth among the Israelites, Rempham, Moloh, Rimmon, a God of the Afsirians, Dagon, among the Philistians, Nefrah, Baal, Bell, the men of Babilon made Socote, Benoth, the men of Cutha made Nergall, the men of Hamath made Asima, the Auites made Nibbaz, and Tharthake the Sepharnites, burnt their childre in the fier, for Adramalech, & Anamelech, with a pessiferus cōpany, of gods, besid it doth appere in the sacaryd scripturs how & in what maner they were plagued, which ensamples are left vnto vs to beware whō y^e ends of the world are come vpo, or at y^e least not far of, it is come to passe in these

Exo. 32.

Num. 21.

Iudg. 7.

4. Reg. 17.

4. reg. 19.

3. reg. 18.

4. reg. 21.

Daniel. 6

dayes among such as are namid Christians, to haue as many godes, as euer had any other nations before vs which seemeth very strang, which is the only cause, why the greater number, are drawe, fro the feare and obedience of the myghty God, by whom we haue our being. As Marchus, Morosus, Carnifex, Pantolabus, Pertinax, Rapax, Colax, Philopolemus, Philosarchus, Pigricia, Inuidia, Luxuria, Auaricia, Ira, Gula, Insolentia, Poliphagus Inuentus, Mergus cum Asinus, with such arablement as were not to be supposed to dwell in one such, so little eyde, where as so many godes, are raygning & possessing the bodies of men, no maruayle though their be so littel liberalite, for y euery such person hath not inough to make dew sacrifice to each of their gods, no maruayle though mens myndes, be thus wandering & dayly forgetting of their dew obedience to God, Prince and cuntry, when they are drownd by carnall coꝛruption, to be acquainted with so many: no maruayll thought man hath ben likenid to the Moone, which seaceth not her changing, for that man continueth not in one stay, nether in mind nor body, and that in the midst of life we are in death, but then to whom ought euery one to flee, not to fancy, not to carnall friend, but vnto God, and seing that in the midst of life there is none other help, but in the crosse of Christ crucified, by the which we are dead, vnto the world, and lyuing vnto God, how much are wee bound to thanke him for the same, *felix quem faciunt aliena pericula cautum*, then all these deuouring godes, would soone be ouerthrowen, for as much as the dyuell vseth, in diuers and sundry of his ministers, dayly to possesse and toꝛment the minds of men, therby, to with draw them from God, how much are those bound to the al mighty, which geueth them warning in such liberall sort, as in these our dayes is most manifestly sene, the ensamples are many, of y which I wil resit one Zacheus, in distributing of his goods, and making of restituciō was very large, and liberall, thus he sayd vnto our Lord, (behold I geue the halfe of my goods I geue to the poore) if I haue don any man wrong I restore foure fold, a good exāple for these present dayes, to euery such person, whose conscience dayly accuseth them, for wrong gotten goods, fro the poore, from the fatherlesse & widow, to restore to euery one his owne, then would God his kingdom in creace, and Satanes diminish, consider what a speciall grace is geuen to euery one that is boꝛne in the tyme of Christian lawe which is the Gospell. And seing the innumerable fancis of men, in the which they haue seperatid them selues from grace, & now through the bright shiening Gospell of Christ all

Idle-
tery,
wayward
nesse, a
lecherer,
one that
tellet
more the
all, obsti-
nate per-
sons, ra-
uoners,
flatterers
with the
rest such
like evils
wherof
springeth
all disor-
der.

1. Cor. 15

Luke 19

A cōtra-
ry insam-
ple to the
mind of
some.

The late arrival,

these detestable fancies are espyed: what is he that dareth take the name of a Christian, and will not with diligence follow that which in the enterance of this life, he promised; not to man, but to God: some wayne or fantastick wayne may alledge, that at the tyme of his enterance, he had neither will, power, nor reason to performe, the may it be demaunded, if he neuer heard the Gospell preached, thought, or reed, if he answer no, then apperith negligence, if yea, then indigent or contemptions, both are rewarded with death, the one in that through negligence he did not, the other in that to follow sensuall appetite, he wold not, & therefore could not serue God & Mamon, which Mamon, is the God of worldly delights, as also Esculanius, the God of mynes of gold & siluer, Pecunia, of metals, Festoria, of traualers and pilgrims, to kepe them from wearinesse, Pelonia, to dzyue away enenities out of the lande, Esculapius of sick men, Spinenis, to kepe corne, fro thyffels and such like. Rubigo, the vines, Fortuna, of fortunate successe, with Silla, Marius, Muta, Genoria, Stimula, Murcia, with many others, not worthy the rehearfall. These people long tyme past, were not more troubled, in deuising gods, for such their purposis, as the most part in these dayes are, by dayly practising, how to begyle each other, so that the craftiest marchaunt, is counted the wisest man, the common dzunker, the best felow, the riotous Ruffian, the best companion, the filthy adoulterer, the amorous louer. The blasphemist swarer, the truest dealer, the most hypocrite, the perfectest Christian: &c: the wicked in their generacions are wiser, the child of lyght, neuerthelesse, they shall perish, the wrought of the Lorde shall consume them, for their delicate fare in the world, they shall suffer hunger of soule, for their oppression, payne, for their easy lyues, most horrible ends, come Lord Iesu, for the dayly oppression of the faythfull, is great: and ease them from out of this misery, when and at such tyme, as thy Godly wisdom shall apoynt.

Psal. 7

Eccle. 8

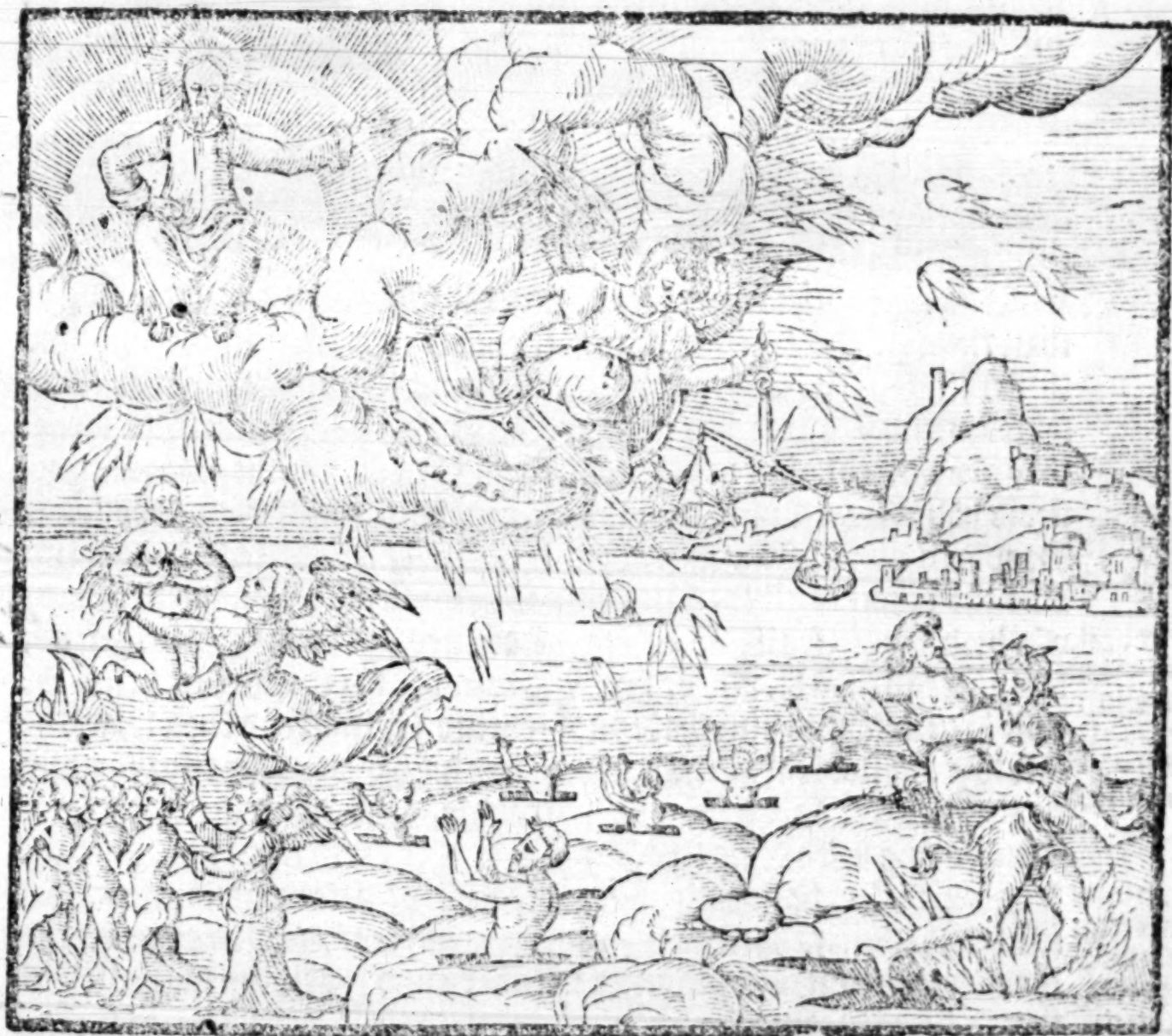
Luke. 16

Apoc. 22



of the three Gracis.

Significacions of the later day to bee at hand with
approuid prophises, auouching the same, taken
out of the holy scripture, by auctorites
as followeth.



Vnto thee, O Ariel Ariel, thou Citie that Dauid *Esay. 29.*
dwelt in, goe on, from yere to yere, & let the Lambs
be slayne, I wil lay seerge, vnto Ariel, so that ther shal
be heynnes and sorow in it, and it shall be vnto me,
euē as an aulter of slaughter, I wil beseege thee round
about, and fight against thee through a bulwark, and
will reare vp diches against thee, thou shalt be brought down & shalt
speake out of the ground, and thy speech shall goe lowe, out of the dust,

The late ariual,

Ariel, thy voyce also shall come out of the ground, like the voyce of a witch,
 after *S.* and thy talking shall whisper out of the dust, moze ouer, the noyse of
Hieroms thy straining enemies, shall be like thinne dust, and the multitude of
interp. tyrants shall be as dry straw, that cannot tarrie, euen sodenly and in
 tacion, *ha* shall ther blast go, thou shalt be visited of the Lord of Hosts, with
 misteth, *ha* shall ther blast go, thou shalt be visited of the Lord of Hosts, with
 valiant thunders, earthquakes, and with a great noyse, with storme & tempest, and
 the faith= with the flame of a consuming fier: and the multitude of all nations,
 ful, which that feyght agaynst the Ariel, shall be as a dream, euen so shall all they
 is the Ci be that make warre against it, and strong houldes to ouercome it, and
 tie of god, that lay any seige to it: in conclusion, it shall be euen as when a hungry
Leo dei man, dreameth that he eating, and when he awaketh his soule is
mei, empty: Or as when a thirsty man dreameth, that he is drinking, and
 which be= when he waketh he is yet faynt, and his soule hath appetit, euen so
 ing op= shall the multitude of all nations, that feyght against Sion: ponder
 past o, be cause of these things, once, in your mynds and wonder, blinded are they them
 offence, is as a Leo selues, * and y blynd gyds to other, that are drunk, but not with wine:
 as a Leo that lost they are vnstable, but not through strong drink, for the Lord hath co
 bath her uerid you with a slumbering spirit, and hath closid your eyes: your
 young. * Let the prophets also, and your rulars, that should see, the hath he couerid:
 * Let the wise learn what is And the vision of all the Prophets, is become vnto you, as the words
 ment, by of a book, that is sealid vp, which me deliuer vnto one that is learned,
 y drunk and vnsta saying: read thou it, and he sayeth I cannot, for it is sealid: * And the
 ble. book is geuen vnto him that is not learned, saying: read thou it, and he
 * A nota= saith I am not learned. Therefore thus hath y Lord sayd: for so much
 ble misse= as this people, when they be in trouble, doe honour me with their
 ry, for mouths, and with their lips, but ther hart is farre from me. And the
 this pre= fear which they haue vnto me, proceedeth of a commandiment that
 sent time, is taught of men, therefore will I do maruayles among the people, euen
 betwixt merueylous things, I say and a wonder: and when thy sonne asketh
 1. stoles, thee in tyme to come, saying what meaneth these witnesses, ordinacis
 the taple and Lawes, which the Lord our God, hath commandid you. Then
 lighteth thou shalt say vnto thy sonne, we were Pharaos bondmen, in Egypt,
 on the and the Lord brought vs out of Egypt, with a mighty hand, and the
 ground. Lord shewed signes and worders for the deliuerie of his people Israel,
Admira therefore sayeth the Prophet Ioel: We shall wel know that I am in the
re. midst of Israel, and that I am the Lord your God, yea and that ther
Deut. 6. is none other, and my people shall no moze be brought to confusion,
 So hath after this wil I powre out my spirit vppon all flesh, and your sons,
 he from y & your daughters shal prophesie, your old men shal dreame dreames,
 bondatge of papall tyrany.
Ioel. 2.

of the three Gracis.

and your young men shal see visions: yea in those dayes I wil poure out my spirit vpon seruantes and maydens: I will shewe wonders in heauen aboue, and tokens in the earth, be neath, blood, and fier, and the vapour of smock, the Son shalbe turnid into darknesse, and the Moone into blood, befoze that great and notable day of the Lord come: And the tyme shal come, that whosoever callith on the name of the Lord shalbe sauid. And the Lord sayd vnto Moyse, speak vnto the children of Israel, and say: in any wise see that you kepe my Sabbath for it is a Signe, betwixen me and you, in your generacions, for to know, that I the Lord, am he, that doth sanctifie you, kepe my Sabbath, therfoze, for it is holy vnto me, he that defileth it, shalbe slayne, for whosoever worketh therein, the same soule shalbe rotid out, from among his people: Six dayes shall men work, and in the seuenth day, is the Sabbath of the holy rest, of the Lord, whosoever doeth any work on the Sabbath day, shall dye: Wherefoze let the children of Israel kepe the Sabbath that they obserue it thzoughout, their generacions, that it bee an appoyntement, for euer, for it is a Signe, betwixen me, and the children of Israel for euer. Such wonderous Signes hath the Lord shewed from tyme to tyme, to the end that euery Christian man should haue dew regard, to this so holy a commaundement: from Mount Sinai, y thundering voice, was a signe of force which ought not to be broke, not a rest for man only but also the whole familie and cattaille. The obseruacion of the Sabbath, had his originall, beginning of that that is sayd, & witten, God blessed the seuenth day, and sanctified it, because that in it, he rested from all his workes, the Israelites gathered the vi. day a double quantitie of Manna, because that on the Sabbath they should rest, to the intent that man should labour to get the true rest. And on the Sabbath day ther wer offered two lambes, & vpon the other dayes but one, except in solom feasts. The man that was taken gathering of stickes, vpon the Sabbath day, was by gods commaundement stoned to death (of Nehemias, the Gentiles, Iudas, Machabeus Nichanor, with others.) Concerning the obseruacion of the Sabbath, for farther pzoofe reede the auctorities: The Pharises said vnto the disciples of Christ, that did pluck and eat the eares of cozne, ye do that which is not lawfull to do, on the Sabbath day, but the lord said vnto them, haue ye not read, what Dauid did &c. Then foloweth: the sonne of man, is also Lord of the Sabbath day, there are diuers insamples why it was lawfull for Christ to heale the diseased on the Sabbath day, for that being perfect

Admirabilis.

A liberall and most merciful proffer, to miserable fleshe.

A principall note, by the way, of the right vse of the Sabbath
Exo. 31.

Exo. 20

Exempla

Gen. 2

Exo. 16

Exo. 20

Nume. 28

Nume. 15.

2 Esd. 13

1. Mach. 2.

2 Mach. 15

Mat 12

1. Reg. 21.

Mat. 12

Luke 6.

Idem 12. God, and man, he did not only heale the festerid or putrified bodies,
 Idem 13 but also their sowles. The Sabbath day, for vs Christians, is most
 Idem 23. apte, and convenient to heare the word, and law of God, and the Pro-
 Iohn 19 phets. The which are read euery Sabbath day: Likewise our sauiour
 Act 13. Christ, in fulfilling the law, gaue vs this commaundement saying,
 Luke 14. which of you hauing an Ore, or an Asse, fallen into a pit, and wil not
 pul him out on y Sabbath day. Num licet Sabbato sanare, they to who
 Iesus spake which, were y Lawyers & Pharises. Answered nothing
 therfore, as the sabbath ought to be kept, hely from bodely woorkes, so
 ought all men to eschue vicious thoughtes: and craftie imaginations.
 And when any occasion of doing good, by any manner of way, ought to
 be shewed, that then it be don, with Christian endeavour, and puritie
 of mind. In which so doing, the sabbath is both reuerently, and holily
 obserued. But the crabbed & wayward natures of this time, present,
 haue so much presumed vpon this text and others, that some hath and
 doth, as blind baierds, not spared so labour and trauayle, on the Sab-
 both day, without any need or occasion at all, alreaging, notwithstanding,
 that necessitie hath no law, so that vnder the culler of necessitie,
 they vse al daies a like. Applying the text of the sacred scriptures, not
 to the will and commaundement of god, but after their owne carnall
 fancies: for the which ther so great abusing of the reuerend Sab-
 both. The Lord will shew strang signes from heauen, fier, & brim-
 stone, storme, and tempest, which shalbe the porcion for the wicked:
 The Sonne, and Moone shalbe darkened, and the starres shall with-
 draw their light, the Lord shall roze out of Sion, and crye out of Ieru-
 salem, that the heauens, and the earth shall quake with all, but the
 Lord shalbe a defence vnto his own people, and a refuge for the chil-
 dren of Israel: I haue rylen by early, I haue geuen you warning in
 season, but you would not heare. Should therefore the words of the
 Lord, that are at hand, to plague vs, as he hath plagid others, and that
 euery (obstinate) shalbe scatterid as dong, vppon the earth: Pray
 therefore to God, to blesse his preachers, that the Gospel may flour-
 ish (as it ought) or els we perish.

¶ Prophecis by perticuler.

Deut. 4
 By this
 word
 [thou]

¶ When thou art in tribulacion, and when all these things that be
 here spoken of, are come to passe, thou shalt retourne agayn to
 the Lord thy God, and be obedient vnto his word.

This is the word that was openid vnto Esaie, the son of Amos, bp
pon Iuda, and Ierusalem, it will be also in the last days, that the
hill where the house of the Lord is buldid, shalbe the cheefe amōg hils,
and exaltid aboue all little hils: and al nacions shall pray vnto him, &
the multitude of people shall goe, speaking thus, one to an other, let
vs go to the hill of the Lord, and to the house of the God of Iacob.

Malt)
the spirit
of God
mouth
men to re
pentāce.
Esay. 2.

Hare the word of the Lord, O ye childzen of Israel, for the Lord
must punish them, that dwell in the land. And whyle ther is no
truth, ther is no mercy, ther is no knowledge of God in the land, but
swearing, lyeng, manslaughter, thefte, athoultry haue gotten the bp
per hand, and one bloud gyltinesse foloweth an other. Therfore shall
the land be in a miserable case, and all they that dwell therein, shalbe
rootid out.

Oseas. 4.

In the later days, it wil come to passe, that the hil of the Lords house
shallbe set op hygher then any mountayns or hils, yea the people
shall prese vnto it, and the multitude of the gentils shall haue them
thither saying: come let vs go bp to the hill of the Lord, & to the house
of the God of Iacob, that he may teach vs his ways: and that we may
walk in his pats, for the Law shall come out of Sion, and the word of
God from Ierusalem, and shall geue sentence among the multitude of
the heathen: and refozme the people of far countris.

Macheas
4.

For mark the day cometh, that shall bourn as an ouen, and all the
proud, yea, and all such as do wickednes, shalbe as straw: and the
day that is for to come, shal bourn them vp, saith the Lord of Hostes,
so that it shall not leaue them, nether roote nor branch: But vnto you
that fear my name, shall the Sonne of righteousnesse arise, & health
shalbe vnder his wings.

Mala. 4.

Iesus, went out, and departid from the Temple: And his Disciples
came to him, for to shew him the bulding of the Temple (in Ierusa-
lem) and Iesus sayd vnto them, see ye not all these things. Verely, I
say vnto you ther shall not be left here, one stone vppon an other that
shal not be cast down: And as he sat vppō the *mount Oliuet, his Dis-
ciples came vnto him saying: tell vs when these things shalbe, and
what signe shallbe of thy coming, and of the ende of the world,
& Iesus answered & sayd vnto them: take heed that no man deceyue

Bartholo
me de pro
prietati-
bus, verū
Lib. de
cimo
quarto.

The late ariual,

Oliver,
is in In-
die neigh
unto Je-
rusalem,
& so na-
mid beca-
se, of the
plenty of
Olives
& grow
ther on,
at the
foot of
the sayd
mountayn
runnerh
the brook
torrens,
Cedron,
which
brook
christ pas-
sed ouer
to the gar-
den of Ge-
thse-
mane,
pouling
there to
walk.

Mathew 24

4 Esdras
13.

Mar. 13
Synago-
ge, were
huge tem-
ples of
Pharisees
and re-
bellious
Jews.
Luc. 21

you, for many shall come in my name saying: (I am Christ, and shall deceyue many) and ye shall here of warres, & of the rumors of warres, but see that ye be not troublid, for all these things must come to passe, but the end is not yet: For nation shall rise against nation, and realm agaynst realm, and ther shall be Pestilence, hunger and earthquakes, in certeyn quarters, all these are the beginning of sorowes. Then shall they put you to trouble, and shall kill you, and ye shall be hated of all nations, for my names sake: & then shall many be offended, & shall betraye one an other, and shall hate one an other, and many false Prophets shall arise, and shall deceyue many: and because iniquite shall haue the vpper hand, the loue of many shall abate, but he that indu- reth vnto the ende, the same shall be safe.

Moreouer when ye see the abomination of desolacion, wherof is spoken by Daniel the Prophet: Stand where it ought not, let him that readeth vnderstand, then let them that be in luey, flee to the mountayns, and let him that is on the house top, not descend down into the house, & let him that is in the field, not toun back agayn, vnto the things that he left behind him, for to take his clothes, with him, two shall be to them that are with child: and to them, that geue suck in those dayes, but pray that your flyght be not in the Winter, for ther shall be in those dayes, such tribulacion, as was not fro the beginning.

But befoze all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagoges, and into prisons, & bring you befoze Kings and Rulers for my name sake. &c. Bea ye shall be trayd of your fathers, and mothers, and of your brethren, and kinsmen, and friends, and some of you shall they put to death: and hated shall ye be of all men for my names sake, yet ther shall not one heare of your heads perish, by your paciens possesse, your souls, (after these and other things) ther shall be signes, in the Sonne, and in the Moone, and in the Starres, and in the Earth, the people shall be in such perplexite, that they shall not tell, which way to tourne them selues, the Sea, and the waters shall roze, and mens hearts shall fayle, them, for fear, and for looking after those things, which shall come on the earth, for the powers of heauen shall moue, and then shall they see the sonne of man, come in a cloud, with power and great glozy, when these things beginne to come to passe, then loke vp and lift vp your heads, for your redemption draweth nigh.

of the three Gracis.

Verely verely, I say vnto you, hereafter shall ye see heauen open: And the Angels of God, ascending and descending vnto the sonne of man: These things haue I sayd vnto you, because you should not be offendid: They shall excommunicate you, yea the tyme shall come, that whosoever killeth you, wil think that he doeth God seruice, and such things will they do vnto you, because they haue not knowen the father, nether yet me, but these things haue I told you, that when that houre is come ye might remember them, that I told you.

*Iohn 1
Stephen
saw the
heavens
open being
the first
Martyr.
Actes 7
Iohn 16*

The spirit speaketh evidently, that in the later tymes, some shall depart from the faith, & shal geue heede, vnto the spirits of error, and diuelish doctrine of men, which speak false, through Iapochrysi. &c.

*Paule 1.
Epistle
4. cap. to
Timo.*

This vnderstand that in the last dayes, shall come perelous times, for me shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to father and mother, vntankful, vnholly, vnkind, trucebreakers, stubborn, false accusers, riotous, ferce, dispisers of them which are good, traytours, heady, hie minded, greedy vpon voluptuousnesse, moze then the louers of God, hauing a similitude of godly lyuing, but haue denyed the powze therof and such abhoze.

*Paule 2.
Epistle
3. cap. to
Timo.*

This first vnderstand, that ther shal come in the later days, mockers, which will walk after their own lusts and say, where is the promise of his coming, for since the fathers died, all things continue, in the same estate, wher in they were at the beginning, for this they know not, and that willengly how that the heauens a great while agoe, were, and the earth that was in the water, aperi'd vpon out of the water, by the word of god, by the which things, the world that then was perished, ouerflowid with y water, but the heauens verely, & the earth which are now, are kept by the same word in store, & reseruid vnto fier against the day of Iudgment, & perdition of vngodly men.

*2. epistle
of S. Pe-
ter.*

Behold the Lord shal come with thousands of Saints, to geue iudgemēt against al men, & to rebuke al that are vngodly among the, of all their vngodly deeds, which they haue vngodly committed, & of all their cruel speakings which vngodly sinners haue spokē against him.

*Iude epi-
stle.*

Vnto him that louid vs, and washid vs from sinnes in his own blood, and made vs kings, and prestes, vnto god the father, be glory and dominion for ever and ener. Amen.

*Revela-
tion.*

The late ariuall,
 ¶ Ane aduised prophesie.
 ¶ In Anno 1041. this picture was found in the
 temple of the Iacobines in Geneva, against the
 wicked gouernement of papall dignite.

This pic-
 ture was
 made by
 Iacobus
 Iaquiri
 de Cui-
 rate Tau-
 rini 1041.



*Iudicabit iudices index generalis,
 Hic mihi proderit dignitas papalis,
 Sine sit Episcopus siue Cardinalis,
 Reus cōdamnabitur, nec dicetur quales.*

*Hic nihil proderit quinquam allegare,
 Neque exciperere neque replicare,
 Nec ad apostolicum sedem appellare.
 Reus condemnabitur, nec dicetur quare.*

The sub-
 stance of
 the Latin
 herce.

*Cogitate miseri, qui vel quales estis,
 Quid in hoc iudicio, dicere potestis,
 Idem erit dominus, index actor testis.*

The mighty Ioue the iudge of all, which sitteth in thzone aboue
 Shall iudge each Papal dignite, the rable whole remoue
 Such as the one the other is, and Cardinals like wise
 For their defozmid flattery, the Lord wil them dispise (of lead.
 And iudge of al, both quick and dead, whē Popes shal boyle, in bulles

As from the beginning, from the first token, or appered sholv vnto
 Noah: the Rayne bow, the fier from heauen, the prophising by the
 Prophets, the starre at Christ his birth, the prophises sence, the innu-
 merable Comets, Hailes, Thūderings, Earthquakes, strange deaths,
 prodigious birthes as well of creatures as beastes, famins, hungers, se-
 ditions, false religions, sectes, opinions, fantasies, with an innumera-
 ble inozmities, all these suffiseth not to be forewarninges to y most
 part of the world, for the which cause, as the end of these few insam-
 ples, so shalbe the end of such insolent persons be.

Sibilla Albunea, or Tiburtina, one of the tenne Sibelles, prophised of Policro-
 the ruen of Romæ, which came to passe in that tyme, when Iulius Cæsar, came with sword to race the same, the Ancient figures weare Cronica-
 these. R. R. R. F. F. F. which signified. Regna Romæ. Ruet. rnm

In three thinges, twise told, shoves Romes destruction, Prophecie
 Sword, fyer, and hunger, concludes the subuersion. Conoadū

The raigne of y Romans, or this ruinate shalbe,
 by sword fier and hunger, the gods so decree.

In Anno. 315. Constantine the great contended against Maxencius: for shewing shameful crueltie against the Christians: about which
 tyme was great persecution in the church: there appeared in the aier
 a banner or displaid ensigne, wheron was figured y figure of Christ
 on the crosse, after which figure ensued great persecution. Naucle-
 rus. Platina.

Celestinus same time Pope of Romæ, prophised of Bonifacius the warning
 eight, which came to passe accordingly he came to his Popedom, before
 by crasse, like a fore, he rained by force like a Lyon. And for his death.
 crueltie, was put to death like a dogge. Fascicu-
 lus tem-

In Anno. 1046. as histories relate. Benedictus, the ninth Pope, after
 his buriall, he was, or the devil in his likeness, seen in an horrible vision. porum.
 warning

*Licosthi-
nes.*

*Platina
like in
Bartholo-
meus.*

*and
Gefnerus
for the pzo
pertie of a
Beare
The glo-
ty of this
world is
folishnes
befoze
god, he
must be
sworship-
ped in spi-
rite and
veritie.*

Mar.

Anno.

*warning
by vision
and death*

*A good
ensample
for such
as seeke
to live by
other
mans
goods.*

*Mat. 4.
Vigilla-
te, et O-
rate.*

figure, hauing the body of a Beare, the tayle of an Asse, clothed in his pontificall vesture. And being asked why he was so deformed, should answer, bicause without lawe he gouerned, and as a cruel tirant vsed oppression. In this straunge figured apperance, should seeme some aduised interpretacion: the appering of the Pope in y shape of a beare seemeth contemptuous and wilful, and as the Beare aboue all thinges loueth honey, so the popes for the most part hateth not money. And where as to such a monstrous body, was ioyned the tayle of an Asse: by the tayle may be signified: the whole rable of papistical prelates, which as concerning the true acknowledging of the Gospell are but Asses, for y some knowes & wil not, others not knowing regards not, the rich and costly garments or vesture, may signify the golden copes and costly ornaments, where with suche beares are clothed in the church, esteeming moze such glittering attier: with y tradicio of men, then a plaine or comely garment, with the gospel of Christ.

In the yere of the foundation of Rome, 720. and in the 42. yeres of Marcus Aurelius, the xx. day of August, about the going down of the Sunne, in the realme of Cicil, in the Citie of Palermo, a pert of y sea, ther chaunced a meruelous and terrible tempest no lesse miraculous, then wonderfull. A hideous Monster sitting, in a caudron fastened to fower wheeles, like a Chariot or Waggon, drawn of two Lions & two beares be hind casting out fier, with horrible stinck, which sight amased not a fewe, the feare was so great thzough out the Citie, that women with childe were with great daunger deliuered: and diuers being fainte harted died thzough feare. After this Monster had bin in the most partes of the Citie, he came to the Balace or place, wher the pirates were, or robbers on the sea, being inhabitantes of the sayd Palerna, who had robbid certain of the Numidians a people so named, of their substance, staying at the gate, which being shut did cut of one of the Lions eares and with the blood therof wzote as foloweth. R. A. S. P. I. P. which carettes signified. Redite, Aliena Si vultis, Propria, in pace, Possidere, render to others that which is theirs, if you in quiet will possesse your own. Although this figure, with diuers others, did terrify the people in time past, and their conuersions likewise from their euiles: an ensample to vs of our amendment. Notwithstanding such is time present, that neyther the Prodigious births, the miracu- culus signes, nor dreadfull thzeatned plagues withdraweth the world from contempt, for the which such careles liuers shalbe plagued with. F. S. H. P. D. D. Fier, Sword, Hunger, Pestilence Death Damnaciō.



A Saxon Monument.

Multi enim sunt vocati pauci Vero electi. Math. 22.

*Witodlice manega zint, gelathode & seatha gecorene,
Manega, ga zurete, & halega, seatha beoþan.*

*Many be called, but fewe doth speeðe,
As many be warned, yet fewe take heeðe.*

*More head then wit, more haire than wull,
Makes England thrifles, and yong heads dul,
When neckes be long, no hoe in the filling,
And pleasures preferred, in lands small tilling.
When diuers fashions in apparell are worne,
And beggers being more pore, so nearely are shorne.
When one won backe, is shewed diuers countreys lore,
A monster must needes be, so tolde before.
When Glandene will be the whole world it selfe,
A Spaniarde, Italian, French, Flemmishe and else.
All shewed in apparell, when this is at prime,
Then some place be heedefull, for sure it is time.*

**This picture folowing on the other side of the
leafe, was made by Namtab a Saxon, in Anno
3751. against the abuse of that p̄s̄ent time.**

The late ariual,
Times past hath beene, as nowe to be seene.

Ezechiel. 4. As wise as Serpents.
Esay. 3. As suttle as Deuels.
Timothe. 3. As craftie as Foxes.
Amos. 2. As rauening as Wolues.



The long schull betokeneth Craftie imagination: The pleasant countenaunce, Flattery: The long necke, Excesse in eating and drin- king: The right arme being shorter then the left, betokeneth small Deuotion: The bagge of money Couetousnesse: The left arme, Wil- fulnesse: The swoorde Crueltie: The straunge disguising in apparell, Pride.

of the three Gracis

The prayse and commendacion of holy men, to the end, that such works may proceed, as may grow to the like commendacion of those which be liuing with a remembrance of certain wicked ones, which do prognosticat that hole number.

Should euery one of you that professeth Christ, (without demulacion) the substance of verite, leaue of your halting betwixen two opinions, if God be the trew creator follow him, if the proud Antechristian, be a deliuerer, then follow him, if the traditions of men, be, to be, preferrid, before the lawe and testimony of Iesu Christ the mark y^e ensamples as they folow: Enoch, walked right and acceptable, before the Lord, therefore, was he translated for an ensample for a mendment, of the generacion. 3. reg. 18. Eccl. 44.

Noah, was a stedfast & a righteous mā, & in the tyme of t^rau^ght, he became a reconciling, therfore was he left a remnant vnto the earth, when the flud came, and an enerlasting couenant, was made with him, that all flesh should perish no moze, with the water. Gen. 9.

Abraham, was a great father of many nacions, in glozy was ther none like vnto him, he kept the lawe of the hiest, and came into a couenant with him, he set the couenant in his flesh, and when he was p^reuⁱd, he was found faithful. Likewise of Moy^ses, Aaron, Phinehes, Iosue, Caleb, Samuel, Nathan, Dauid, Salamon, Elyah, Elyzeus, Hezekiah, Esaye, Iosyah, Ieremy, Ezechyel, Zorobabel, Iesus, Nehemyah, Enoch, Ioseph, Simon the sonne of Onias, with diuers other p^ro^phets, & kings. These in that they walkid, according to the commandement of God, haue left behind them, a perpetual cause, of prayse and commendacions, and as these in godly life practised, to please God, so the wicked, by contempte of the same, haue left behind them, a discommendacion of their wicked and most pestilent behaviour. Gen. 22.

Abimelech, the sonne of Ieroboam, slew th^ree scoze and ten of his b^reth^re, to the intent, he might raygne alone, and yet he ruled not long ther, but sustayned great misfortune, and made and euill ende. Iud. 9.

Notwithstanding that Ioab, was a valiant man, at armes, yet in as much as he deceptfully slew two men, al that euer he had done before was counted as nothing. And so Salomon, caused him to be

3 reg. 2 slayne, notwithstanding, he heald the corner of the aultar.

2. Para. 24. **J**Oas, the king of Iuda comandid Zacharias, the sonne of Ioiada, the Preste, to be stoned to death, and yet his father restorid him the kingdom, and slew Athalia.

1 Mach. 16. **P**Tholome, the sonne of Abobus, made the hie Prest, and his two Sonnes a banquet. And when they were mery, and had drunk wel traiterously he slew them.

Iudith 5. **I**t was showed Holofernes, that the childre of Israel, preparid themselves, to make resistace against him, for the which he was exceeding wrough, and at the last in his drunkenesse, he was slayne by Iudith.

2. reg. 17. **T**he cruelty of Antiochus of Nabuchodonosor, of Pharaos, of Herod, of Zambrye, Achab, Achitophel, Benadab, Aman, Balthazar, Alchimus, Ananias and Saphira, Herod, Dioclesian Astiages, Maximilian, Emperour of the Romans, Cambices, Tomiris, Tullia, Tarquine, Nero, Iulianus, with an infinit numbers, who Sathan hath not a litte triumphed at their ouerthrow, I omit to speak of the Sea of Rome who hath not sparid to put moze to death, by tyzanicall deuices, then before their originall, was euer heard of, sence the flud: Millions of thousands, whose blood requirith no small reuenge.

The very heathē, in their kind, are to be preferrid, before those, and such like, percecuting tyzants, and in especiall the Philosophers, haue left behind, a worthy comendaciō of their wisdoms, to the great discomendacion of such tiranny Papal, as Anacharsis, Anaxagoras, Archelaus, Alex, Seuerus, Augustus Caesar, Chilon, Cicero, Crates, Diogenes, Democritus, Demostines, Epimenides, Hermes, Homer, Horace, Hocrates, Iustinus, Licurgus, Marcus Aurelius, Pitagoras, Pline, Plato, Solon, Socrates, Seneca, Thales, Xenophon, with many others, whose wise sentencis, and saythfull sayings, are to be found, in our vulgar tong, by such worthy members, as deserue perpetuall fame, for such their paynfull labours.

The wise, graue, learned, and ancient Doctors, of the Church, did not in their time moze paynfully studie to kepe the Church in purite of doctrine: then the wicked generations, of papisticall inuenciō, haue labored to bring all to ruen, and decay, to this ende that such lawes

talues as they deuised might take place, and yet in despit of satanicall
 tyzany, the Lord hath reseruid some since the tyme of Quintilianus,
 Timotheus, Victorius, Dionisius, Ignacius, Policarpus, Hyrencus, Ori- *Corinthe*
 gen, Cypranus, Erasmus, Hilarius, Athanasius, Gregorius, Basilus Mag- *rum.*
 nus, Anibrosius, Hilarius, Cyrillus, Hieroimus, Auguistinus, that haue *Naxiaze*
 valiently defendid the Gospell to their perpetuall fame, and worthy *nus.*
 comendacion, not by wryting only, not by preaching and teaching of
 the sacarid word and Gospell, but also with their blood haue sealed
 the sayd testimony of truth: the most part hereof, if not by present
 death, yet by imprisonment perccusiō, with diuers strange maners of *Roma*
 punishmēts, as Huldricus Huttenus, Adamas Sibertus, Albertus Bran *uniuersa*
 deburgen, Alexander Alexis, Andreas Musculus, Andreas Osiander, *lis, inqui-*
 Antonius Anglus, Arturus Britanus, Antonij, Reuclim, Bartholomeus, *sitionis.*
 Bernardi, Bernardus Zieglerus, Bullingerus, Caluinus, Hieronimus, de
 Prage, Carolus Molinæus, Cornelius Agrippa, Conradus, Gesnerus,
 Gulielmus Tindalus, Ioannes Frith, Ioannes Fox, Ioannes Hoperus,
 Oecolampadius, Ioannes Oldecastle, Ioannes Bale, Nicolaus, Herford,
 Nicolaus Ridley, Robertus Stephanus, Vuolfangus Musculus, Erasmus
 Rotorodam, Ioannes Iuel, with a number moze, which would requier
 no small volume, to be nominatid at large: All, and euery of these,
 with the rest godly professozs and martiers, although, their bodyly
 pzesence be absent, yet their woꝝks remayn, to a perpetuall encoura-
 ging, of those which be leuiug. The omnipotent God so graunt that
 this my small enterprize, occasion some that are learnid, to note at
 large this my shoꝝt collectiō, which being done, wil deserue dwe com-
 mendacion, soꝝ as the enemies of the Gospel of Chꝝist Iesu, haue made
 Boꝝks, by the name of an vniuersall inquisition, and therin haue na-
 med, not only the names of the Chꝝistian soꝝt, but also their Boꝝks, to
 the ende, that their generacions may y better know what they alow,
 & what they hate oꝝ dislike, so were it as necesseray, soꝝ these present
 dayes, some such Boꝝks to be made wherin, the true Chꝝistian may
 both see and know which Boꝝks, were to abolished, as well soꝝ the
 maintenance of chꝝistian religion, as the wicked ones haue soꝝ the
 gloꝝy of theirs which gloꝝy shalbe don away. The God of peace and *rom. 1*
 loue, so blesse vs, that in all our woꝝkes, woꝝds, and dēdes, it may be *Idem. 5*
 to his gloꝝy, with the pzeseruacion of this our Dēne, and countrie:
 with due obedience in the same, that Satan, may be suppressed: Anti-
 chꝝist ouerthrowen: & that y gospel may haue clēre passage, thꝝough
 the whole woꝝld: And that those which are blinde, may thereby

Luke 15.

be made see, through the dimmed cloudes of supersticion the cleera lighte of Euangelion, the Gospell, and those which are gon astray, may once finde the way home. And that those which are at home, may depart in peace, y after this Pilgrimage here on earth, we may rest with Abraham, Isaac, & Iacob, in the kingdom of heauē. Amen.

¶ A commendacion of such, as desier knowledge, with a wished mind, of the numbers increase.

Imagina
cio.

Strive by truth, thy fame to win,
take heed betimes, ere thou begin
Euermoze be sure of this,
perhappes, thou maist in time else mis.

Hold by truth, as ancker sure,
euels pzent, will procure
Nothng better saueth life,
then to eschue debate and strife.

Count only God to please,
prouide in time so followe ease
Enuy is not now alone,
restles rage doth cause to mone.

These notes doth pꝛoue by gods decreē,
where grace is not none saued we see
Then find your name, by letters due,
so shall you know if this be true.

Emble-
mata.

Boecius

Perian-
der.

Marcus-
aurelius

in the
Booke ti
titled the
sayings of
the wisso
oz Dia-
logue of
Dunces.

Without the true knowledge of God, I doubt good rule to finde,
lies highly being magnified, leues of when time assind,
Imagine then what flesh doth gayne,
a show by pꝛofe of endlesse paine.

Waster then corrupted lust,
requiring ayde of loue the iust.

Bear this in mind what state thou bee,
except degrees as order signes
Euermoze think thou dost see
thy filthy actes which woꝛlde blindes.

Seeke so for health, that truth thee gide,
tast of her frute whose verdured sap
Only will saue at enery tide,

of the three Gracis.

naught else but this will bzeede thy hap.

Then see by this such substance iust
when name is gon wher to we must.

A Lexanders, conquest great, could not a God him finde,
no2 valiant actes mought not p2olonge, no such life was assind
In midst of wealth, likewise of fame, what country could him hold,
such fatall end, by loue the iust, was speedely controulde.

Philosofia.

Dardanus, entrance nothing sure, by Percian, oft could once procure,
the end of all is death we see, which endes in time our misery

T Halestris, Hasdruball, Olimpias, Mago, Agathocles Selencus,
with many thousands mo,
By dent of Swo2d, were long suppress, vnto their countres wo.

Poemata.

M Inerue, Ariadne, Sabina, Creusa Helena, Affra, Lauinia,
their wisedomes, be wote, o2 renoume, wher to now is it come,
In histories old, who will vnfold, there is the perfit some.
So liue to die, that wo2dly fame : may after death repozt thy name.

W Illiam that valiant Duke, a Norman by dicent,
by dent of swo2d this land inioyed, when Harold, did relent
Recor2 thereof in stozies are, and eeeke to Kentes renoume,
a latoe to hold with fr2edom theirs, though valiancy did froune.

Ann.

1066.

*Gauel-
kind.*

Historia.

Use modestie, so2 such thy hap then lasting prayse shall hold,
no sozaigne power shall thee annoy, of none such be controld
Except this warning frendly then, the P2ince defend and keepe
relent from sinne, to God do trust, that Ch2ist in cloudes maist meete.

Each name so found, geue God the prayse,
that liue each may beyond all dayes.

FINIS.





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